THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him"* (PSALM 2: 12).

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## THE GLORY OF GOD IS INTELLIGENCE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN a revelation to Abraham the Lord made known the existence of spirits appointed to take bodies upon the earth. These spirits were designated as "the intelligences that were organized before the world was"; and elsewhere in the same record spirits are called intelligences (See Pearl of Great Price, Abraham 3: 21, 22).

This usage of the term has gained a place in modern English, as lexicographers agree. The Standard Dictionary gives us the following as one of the specific definitions of intelligence: "An intelligent being, especially a spirit not embodied; as the intelligences of the unseen world; the Supreme Intelligence."

The word is current as connoting (1) the mental capacity to know and understand; (2) knowledge itself, or the thing that is known and understood; and (3) the person who knows and understands. Besides these there are other minor usages.

In the revelation above cited the Lord impressed upon His ancient prophet and seer the fact that some of the spirits were more intelligent than others; and then proclaimed His own Divine supremacy by the declaration: "I am the Lord thy God, I am more intelligent than they all * * * I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning. I came down in the beginning in the midst of all the intelligences thou hast seen."

In such wise did God make known anciently the power by virtue of which He is supreme over all the intelligences that exist—the fact that He is more intelligent than any and all others. In the

heavens, as upon the earth, the aphorism holds good that Knowledge is Power, provided that by "knowledge" we mean application, and not merely mental possession, of truth. In a revelation through Joseph Smith, the prophet, given in 1833, the character of Divine authority and power is thus sublimely summarized: "The Glory of God is Intelligence" (Doctrine and Covenants 93: 36).

The context of the passage shows that the intelligence therein referred to as an attribute of Deity, is spiritual light and truth; and that man may attain to a measure of this exalting light and truth is thus made certain: "He that keepeth His commandments receiveth truth and light, until he is glorified in truth and knoweth all things. * * * Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also."

The antithesis of light and truth is darkness and falsehood; the former is summarized as righteousness, the latter as evil. Reverting to the figure of mortality as a school for embodied spirits, we must admit that every pupil who ignores or rejects the truth as presented to him through the revealed word and his own experience is culpably responsible for his ignorance.

Not all knowledge is of equal worth. The knowledge that constitutes the wisdom of the heavens is all embraced in the gospel as taught by Jesus Christ; and wilful ignorance of this, the highest type of knowledge, will relegate its victim to the inferior order of intelligence. Another latter-day Scripture may be cited as an inspired generalization embodying an eternal truth relating to our subject: "It is impossible for a man to be saved in ignorance" (Doctrine and Covenants 131: 6).

Can it be otherwise? If a man be ignorant of the terms on which salvation is predicated he is unable to comply therewith, and consequently fails to attain what otherwise might have been his eternal gain. The ignorance that thus condemns is responsible ignorance, involving wilful and sinful neglect. Lack of the saving knowledge that one has had no opportunity to acquire, is but a temporary deficiency; for Eternal Justice provides means of education beyond the grave. Every one of us will be judged according to the measure of light and truth we have had opportunity to acquire. Even the untutored heathen, who has lived up to his highest conceptions of right, shall find means of progression. Part of the blessing to follow the second advent of Christ is thus stated: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them" (Doctrine and Covenants 45: 54).

The intelligence that saves comprises knowing and doing what is required by the gospel of Christ; and such intelligence will endure beyond death. "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection. And

if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come" (Doctrine and Covenants 130: 18, 19).

Intelligence as to Godly things, which are summarized in the gospel of Jesus Christ, leads to an ever-increasing understanding and comprehension of God Himself, and this is knowledge supreme; for as the praying Christ affirmed: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3).

## PRE-EXISTENCE AND FREE AGENCY.

EVERY man will be punished for his own sins and not for the transgression of others.

The Church of Jesus Christ of Latter-day Saints teaches that our life on this earth is but one stage in the course of the soul's eternal progression, connecting our life we lived in the spirit world, also called our first estate, with our earthly life, or second estate, wherein we are permitted to unite our spiritual body with a body of flesh and bones.

All laws of the gospel are based upon the law of free agency, which law Jesus Christ advocated in the world of spirits, before the foundation of this world. Against this law of liberty Lucifer, the son of the morning, advocated the law of compulsion, whereby men would be forced against their own free will to do good or evil, as the case might be. The law of free agency permits men to choose for themselves between good and evil, and to build up their own character.

We must assume that, in accordance with this heavenly law, we all had liberty to ask our Father, the Most High God, that we might come down upon this earth at a certain time, under certain prevailing conditions; that we might be born among certain nations, and of a certain parentage, in order that we might work out our own salvation.

The Lord has laid down certain fixed laws for the advancement of His children in the gospel of Jesus Christ. A similar order of laws can be observed in nature. These laws are irrevocable. Men are free to break any of these laws, but by doing so they must suffer the consequences, which lead to sufferings and misery and hinder the progression of their souls. But by obeying these laws they will enjoy happiness and progression. But in this they are no less free than the angels or the gods themselves.

Lucifer, also called the devil, was an angel in authority in the presence of God, but he rebelled, or transgressed against the laws of God, and though he was an angel in a highly exalted position, yet punishment was meted out to him. Pride and desire for opulence brought about the fall of such a great one as Lucifer

and this fate came as a result of exercising his own free will. We understand from this that in the world of spirits the spirits had their own free agency.

Judging from Holy Writ, many of God's spiritual children transgressed the laws which their Father tried to teach them. The mode of life they lived during their spiritual existence gave them their character, with its attributes. They were themselves, because they wanted to be such, and God could not force them to be otherwise, because of the law of free agency. They have sought to gratify their own ambitions—a purpose wherein there is no profit. And now in the flesh they have continued to follow after the desires which they themselves had cultivated during their spirit life or primeval childhood.

It is the tendencies, whether they be for good or evil, which we cultivated during our spiritual existence that influence our life of probation in mortality. It is the spirit of man, more than the blood, that is the responsible factor that forms a man's character. In other words, it is the mind (or spirit), more than the blood, that counts.

Jude speaks of some wicked men who crept in unawares among the saints, who were before ordained to this condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God and Jesus Christ. Of such character was Judas, who betrayed Our Lord and Savior. He had all the privileges as an apostle to work for the salvation of mankind. But he was entrusted with the position of being the cashier, and his desires were not to serve his Lord and Master, but to serve Mammon. Covetousness and pride were the forces that led him to carry out the betrayal of Christ. For this he alone was responsible, and he acted on his own free agency. To prevent him from carrying out his design would have meant compulsion, which is contrary to the laws of God, and his free agency would have been taken away.

Pharaoh furnishes another illustration. The Lord said unto Pharaoh, "And in very deed, for this cause have I raised thee up, for to show in thee my power." For the Lord knew the preexistent mode of life of Pharaoh, and He knew that he was a wicked man, only waiting for the opportunity to do that which is wicked, if placed in a condition to exercise his free will, to abuse the authority given to him as a ruler and to tyrannize over the people entrusted to his care, though Moses warned him each time of the coming judgment which the Lord would pour out, if he would not let the children of Israel depart. Pharaoh was given the choice in this matter, and he could have chosen to grant the departure of the Hebrew children. But he chose to harden his heart against the counsel of God; he even confessed to Moses and Aaron, saying, "I and my people are wicked; I haved sinned this time; the Lord is righteous."

Immediate punishment for the violation of the law does not always follow, as in the case of Pharaoh, but it is held in suspense, and a time of probation is given to men to repent and make preparation to meet their God. Nor does instant reward follow obedience to the law. The time of suspense can be utilized by the righteous man for increase in righteousness, while the wicked man may repent and make an effort to become righteous.

Let us reflect upon the status of some righteous men. To that great and faithful Prophet, Jeremiah, the Lord said, "Before I formed thee in the belly I knew thee and ordained thee a prophet unto the nations."

To Abraham the Lord gave one of the most wonderful visions ever vouchsafed to mortal man, which plainly illustrates that nobility and goodness of any individual character depend upon the mode of life lived in the spiritual existence. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones. And God saw these souls, that they were good, and he stood among those that were spirits, and he saw that they were good, and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

The Lord knew of the noble attributes of Abraham; that he was one of those noble and great ones, having been tested and having proved himself as such. God knew that Abraham would do whatsoever he would be commanded to do, even to the sacrificing of his only son, Isaac. He had cultivated his great character in yonder spiritual existence, and he became the "father of the faithful." But Abraham was not compelled to be righteous. He desired and loved to do what was right, just as Pharaoh and Judas preferred the path of wickedness, and all were acting in accordance with the laws of free agency.

Another quotation from Holy Writ throws some light upon this subject which the world has not been able to comprehend. One is sometimes asked why children should suffer for the sins of the parents and be born blind, deaf, etc. To compel innocent children, it is said, to suffer for the transgression of others is not in harmony with the mercy of a just and loving God.

I quote from John 9: 1, 2, "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, neither has this man sinned, nor his parents, but that the work of God should be manifest."

There were two grounds on which to account for this man's affliction. He might have sinned before he was born, in the spirit world, or his parents might have sinned. But neither was the case. They were innocent, and it is therefore reasonable to suppose that this man was consulted in the spiritual existence as to whether he would be willing to be born with the affliction in

order that the Lord might show to men the power of God. We may also conclude from this that weaknesses we may have had during our pre-existent state may be overcome here, if we are placed in a suitable environment. For instance, one that has been an accuser during his first estate—like Satan, who, we are informed in revelation, accused the brethren day and night—would perhaps be better off if born deaf and dumb in the flesh.

We are told that men will be punished for their own sins and not for the transgression of others, though we might have to suffer for the sins of others, the innocent with the guilty. We shall only pay the penalty for our own transgressions, which we committed during our earthly life of probation, after we have passed through death into the spirit world. And if we expect to be punished after this life for sins committed on earth, then it is also reasonable to suppose that we may atone here for sins that we may have committed before we came in the flesh. But by suffering here we are only improving our individual character. Then it would be in harmony with the irrevocability of God's just and eternal laws, the God-given boon of free agency unto all mankind, and the love and justice of a just God, to say that every soul—be he born with a black, white, or yellow skin; be he a cripple or in possession of all limbs and faculties; be he born rich or poor—consented to come here, and obtained just such a body and environment as were best suited to him in the work before him of building up and improving his own character.

"And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate, and they who keep their second estate shall have glory added upon their heads for ever and ever."

Harringay. HERMANN STULZ.

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## LOSSES.

THE present is a period of colossal destruction. A huge steamship goes out to sea. She is attacked by an unseen foe, and in a few minutes sinks forever beneath the waves. A town has been famous for centuries because of the wonderful architecture of its buildings. The place is made the target of distant artillery, and ere long is changed into a wreckage-strewn plain. A forest that, under tranquil skies, has become a sylvan fairyland, is rapidly de-

unded of its foliage and transformed into a repellent region of shattered timber and hideous stumps.

If one dwells too intently upon the appalling wastage of a devastating conflict, there comes to the mind a feeling of hopelessness and utter despair. As a vulture waits for the collapse of a travel-worn beast, so does Pessimism hover over those who are crazed with grief. Human aid can afford but scant relief to hearts torn by the ruthless talons of war. When bursting shells have effaced the placid scenes of childhood's days, when kinsmen, engaged in peaceful traffic, are torn to bits by torpedo fragments, or strangled under fathoms of sea-water, can the bereaved remain serene and self-controlled?

The gospel of Christ possesses a remedy for all mental afflictions. It has an explanation for perplexities which baffle the wisdom of mankind. When the heart is agonized with sorrow, let the mind contemplate the teachings of the Savior. Comfort sent from heaven can soothe the keenest anguish.

The stately vessel which passed from sight becomes a mass of slimy rust, but not one atom of its structure can be destroyed; the ancient town has been completely mutilated, but the particles which formed its edifices of beauty, still exist; sunshine and rain and the lapse of time will disintegrate the prostrate trees, but over the remains of the dead forest, a new grove will arise.

God framed this globe. He made the oceans; He formed the land. He still controls this world. Marching hordes and cannon-hurled splinters of steel can break down—they can not annihilate—the creations of God and the productions of men. Trust in the Lord Jehovah!

The sea, whose gurgling throat swallowed up the self-denying mariners, must give back eventually the bodies which it has devoured. The dead have not been destroyed; they are living elsewhere. They have lost no rights; God's justice will extend to them their due.

Let the heartsick take courage, the weary become strong, the sad ones rejoice; for God will not permit Wrong to be enthroned, but will give to Righteousness the scepter of authority. Do not bend the head and gaze broodingly upon your temporal losses. Turn the eyes upward and behold the gains which you are accumulating in heaven whenever your conduct is honorable here on earth.

Liverpool. J. E. C.

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It is a great blessing to receive the gospel of Christ, to receive the Holy Priesthood, to be called to labor in the Priesthood for the salvation of the children of men. This labor is upon us and will remain upon us until the coming of the Son of Man in the clouds of heaven, to reward every man according to the deeds done in the body.—President Wilford Woodruff.

THURSDAY, JULY 25, 1918.

EDITORIAL.

## THE TRUE CHURCH IS HERE.

AMONG the questions frequently discussed by Christians at the present time is this, "What about the future of the churches?"

The great world war seems to have upset all the ideas that men once had of the saving influence of the gospel as preached by the various churches in the world. For in this conflict Catholic stands against Catholic, Protestant against Protestant, brother against brother; and the destruction wrought, on land and sea, is such as to suggest that evil spirits incarnated are prompting men, notwithstanding their church connections, to commit atrocities and cruelties beyond anything ever heard of before. In the opinion of many, the churches have utterly failed in their mission. They have proved themselves worthless and helpless in the hour of the greatest need. Hence the question, "What about the future of the churches?"

Mr. John D. Rockefeller, Jr., a son of the famous multi-millionaire, has taken up the question from a practical point of view, and his opinions are interesting, even to those who may not accept them entirely.

Mr. Rockefeller finds numerous instances of unselfishess, and self-sacrifice, on the battlefields, behind the lines, and in pest-ridden or famine-stricken villages. He hears of brotherly love, as never manifested before, and of instances of humility, and generosity, almost incredible. Titled women, he says, are scrubbing floors and doing all kinds of menial work in hospitals and elsewhere, while many wealthy men have sacrificed their entire incomes to meet the demands of patriotism.

Many, he says, are leading a Christian life, but if we ask them to what Church they belong, they will hardly understand us, for they have come to regard churches as organizations in which the "Better-than-thou's," who profess one thing and practice another, are gathered together. What, then, he asks, will become of the churches in the future? He admits that these people, freed from the restraint of military discipline, will not find in them, as at present constituted, the guidance and the anchorage which they need and have a right to expect. "for the church does not speak their language; it does not understand their needs; it does not sympathize as it should and must with their problems."

But Mr. Rockefeller, after having pronounced this just judgment upon the existing churches, takes an optimistic view of the

future. He pictures to himself a new church, and tells what will be, or what he believes ought to be, its characteristics. And this part of his contribution to the discussion is very interesting. We quote:

"It [the new church] would be called the Church of the Living God.

"Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of this love into a Christ-like life.

"Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship the followers of the Religion of the Inarticulate.

"It would pronounce ordinance, ritual, creed, all non-essential for admission into the kingdom of God or His Church.

"A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has.

"Its object would be to promote applied religion, not theoretical religion.

"This would involve its sympathetic interest in all the great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man.

"As its first concern, it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter.

"It would be the church of all the people, of every one who is fighting sin and trying to establish righteousness; the church of the rich and poor, the wise and ignorant, the high and low—a true democracy.

"Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the field or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them.

"Yes, the ministry of this church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching."

Mr. Rockefeller goes on to picture, in his own mind, this church of the future. He says:

"I see all denominational emphasis set aside.

"I see co-operation, not competition.

"In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported and inspiring their members to participation in all community matters.

"In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town; great economy in plant, in money, in service, in leadership; money enough saved in this way to support adequately home and foreign missions.

"I see the church moulding the thought of the world as it has never done before, leading in all great movements as it should.

"I see it literally establishing the Kingdom of God on earth."

To Latter-day Saints this picture of the future church is interesting both for what it contains and what it ignores.

Some of the features outlined will please the majority of those who love the truth. Among these features are those that represent the future church as an organization permeated by an atmosphere of warmth, freedom, joy, and sympathy. These attributes are not very much in evidence in some of the present-day churches of the world. For they have become part of the political machinery of the State, or business establishments to furnish livings for a certain number of clergymen and their estimable families; or, they have, perhaps, become social clubs, more or less respectable and exclusive; having lost their identity as churches though retaining the name. A rebirth producing the desirable conditions which Mr. Rockefeller depicts, would indeed be welcome.

Other features will, probably, be less popular, though drawn by Mr. Rockefeller, for the reason that they are "Mormonism," pure and simple, and characteristics of the so-called "Mormon" Church.

For instance, Mr. Rockefeller sees a church with ministers trained in the fields, the shops, the stores, the offices of the world of industry and business. In this presentation of the case, he sets forth a great truth. Many of the ancient prophets were taken from the plough, or from their sheep, and the first Apostles of our Lord were fishermen and common laborers. He Himself had His early training in a carpenter's shop. Paul was a tent-maker. The future church will, therefore, only go back to the practice that prevailed in the primitive church.

But what need is there to look to the future for ministers trained in the school of life? The Church of Jesus Christ of Latter-day Saints has such ministers, and has had them from the beginning. Joseph Smith, Brigham Young, Heber C. Kimball, the Pratts, John Taylor, Wilford Woodruff, Lorenzo Snow, the present venerable head of the Church, President Joseph F. Smith, the Apostles and Seventies, Stake Presidents, Bishops, Missionaries, all are men trained in the school of life rather than in colleges, men who work to sustain themselves and those dependent on them. The Church of Jesus Christ of Latter-day Saints, therefore, has this great characteristic which Mr. Rockefeller says belongs to the future church of the living God.

And it is a beautiful and necessary characteristic. For a minister who supports himself can speak the truth on all occasions. He is not hired to preach a creed, and need not consider anybody, except his divine Master. Hired preachers cannot follow the

dictates of their consciences, but must say what they are paid to say, whether it is the truth or not, or risk losing their salary.

There is another feature in the picture of the future church, which Mr. Rockefeller can find also in the Church of Jesus Christ of Latter-day Saints. We refer to what he says about living Christ's religion seven days every week, fifty-two weeks of a year. The "Mormons" have tried to do this from the beginning. To them work and pleasure, no less than singing and praying, are part of their religious life. They have tried to take their religion with them into their fields, their work-shops, their offices, and places of business, and to do to others as they would be done by. This, then, is another characteristic which is found in the "Mormon" Church and which Mr. Rockefeller sees in the Church of the living God in the future.

Mr. Rockefeller omits from his plan of the future church all rituals, ordinances, and creeds. This is a serious mistake, and one that mars the picture.

Christ instituted baptism, and the Lord's Supper. Baptism He made as universal as preaching, when He said to His Apostles, "Teach all nations, baptizing them." *All* nations are included in this. The nations of the future are as much entitled to baptism as are those now existing and those of the past. Concerning the sacrament of the Lord's Supper, Paul clearly taught that it was to be observed until the coming of the Lord (I. Cor. 11: 26). The future Church can therefore not discard it and claim to be faithful to its Lord and Master. The Prophet Ezekiel saw in his glorious vision of the future triumph of the kingdom of God, a magnificent temple with its temple service. There must be a ritual, then. Mr. Rockefeller's view is, in this respect, contrary to the visions of Ezekiel.

The church of the future is already now on earth. It has been here since the year 1830. It was re-established by the Lord Himself, through His authorized servants. No man, not even a Rockefeller, could do this. The future church is the Church of Jesus Christ of Latter-day Saints.

This Church has not only the Word of God, the Sacraments, the Temple service and the holy Priesthood, but also the channels through which divine revelations may be received from time to time as needed. And this is of immense importance. For only through these channels can truth be preserved in the Church, and unity in faith and practice maintained.

The true cause of all the divisions of Christianity, and all the ills from which Christendom has suffered in the past and is now suffering, is the lack of inspired apostles and prophets. The churches of the world have an abundance of clergymen—excellent men, many of them—but they have no teachers called by God, as was Aaron. That is the cause of the prevalent confusion. Divine guidance and authority are lacking. The adversary of the children

of men has the upper hand, because the truth as it is in Christ Jesus has been rejected by them. But, as already stated, the Church has been re-established, with all the gifts and graces that belong to it. It is here. We need not look to the future for its coming.

Reader, if this is true, as we know it is, you should join the Church, if you have not done so already. Repent and be baptized for the remission of sins, and become a member of the Church.

First, because it is the Church of Christ, our Savior and our Lord. It is an organization which He has instituted for the performance of His work in the world. It needs every man and woman who will give his or her name and strength to it. Its efficiency depends largely on the faithfulness of each one to it.

Secondly, because in the Church you become associated with the good and great of all ages, who have been members of this glorious organization. "The Communion of Saints is no empty phrase. It exalts one's life and gives it a sort of new dignity to become a part of that institution in which the great and holy of all ages have lived their lives. To it have belonged the finest, best souls. To be out of it is almost like a man's being without a country."

Third, because you need the fellowship of the saints for your own spiritual development. Nobody can be happy for any length of time, in solitude. Nobody can go out and meet the Bridegroom by himself. We must belong to the company of all those whose concern it is to wait, with burning torches, for His appearance, and we must see to it that we are among the wise virgins.

The Lord is coming. The signs of His advent are multiplying. Blessed, indeed, are they who are faithful members of His Church when the day of His appearance dawns in glory upon the earth!

J. M. S.

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## TRUE PATRIOTISM.

Mr. John M. Browning, of Ogden, Utah, has just given a proof of his patriotism in a practical manner of such an uncommon nature in our selfish age, as to deserve the widest publicity. The gentleman is the inventor of a machine gun. The government of the United States offered $3,500,000 for his patents, but he declined the offer, and said he would accept only one million, plus an allowance for actual expenses incurred. This is probably the most remarkable instance of unselfish patriotism recorded as part of the history of this war.

The following is copied from the *Deseret News*:

"Normal royalty payments on the Browning guns now ordered would amount to $5,000,000, but the Utah inventor would take only $1,000,000, plus an allowance for expense, and give Uncle Sam

the right to produce as many of his automatic rifles as he might need.

"The greatest inventor of automatic and rapid firearms in the world," is what a professional rival, T. H. Johnson, chief Winchester designer, says of John Browning.

"There is some question as to which is the more remarkable—the Browning gun or its inventor himself. Browning, of Mormon stock, is a slender man, bald, except for a narrow fringe of grey hair.

"He wears a closely-clipped gray mustache. His face is a network of fine lines, the deepest lines, exceeding deep, between his eyes. He dresses plainly—pepper and salt suit, or blue serge—and wears no jewelry. He dislikes publicity, and doesn't strut. His heart and home remain in Utah.

"This is the man that produced the gun that will fire 40,000 shots without a break. When the heavy gun was tried out it ate up 20,000 cartridges without a murmur of dissent, and was well through another string of 20,000, when overheating caused the first stoppage. The test record for the heavy gun was 39,500.

"Then the light gun spat out 20,000 shots unerringly—and 20,000 more!

"'Nothing wonderful about that,' said John Browning, when told about the 40,000-shot record. 'That's what they're made for—to shoot and keep shooting.'"

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## "HOW DID YOU LIKE THE SERMON?"

PERHAPS that is the very commonest of after-church questions—and, one might think, the most innocent. But it is denounced as a "demon" by *The Epworth Outlook*, as follows:

"Asking that question has become a habit which it will probably take centuries to eradicate. It is a demon which can be cast out only by prayer and fasting. No wonder spiritual results of preaching are so meager. What can be expected from preaching unless laymen realize that they are to follow up the work of persuasion by driving home the word set forth by the preacher? Sermons are not toys to be played with, or pretty pieces of rhetoric on which every member of the congregation is expected to pass judgment. A sermon is not an exquisite bit of literary bric-a-brac to be chattered over and judged by the technical rules of art. It is not a dumpling into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugle-call to duty, a burning condemnation, an earnest stroke against a giant wrong, an exhortation to high endeavor, the illumination of a majestic truth. Sermons are preached, not to be liked, but to be accepted and lived. Suppose, pray, you did not like the sermon! what of

it? The preachers in the New Testament were not anxious that their sermons should be liked.

"Never ask that insipid question, 'How did you like the sermon?' Such a question injures the one who asks it, and debauches the person who answers. It trains men to measure sermons by false standards, and to seek for entertainment rather than for truth."

## FROM THE MISSION FIELD.

**M. I. A.**—A Mutual Improvement Association was organized in the Oldham branch, Manchester conference, on Sunday, July 14th, 1918. The following-named officers were selected: President, James L. Jackson; first counselor, Emma Wiseman; second counselor, Florence Howarth; secretary and treasurer, Sarah Bowyer; teacher, Arthur Johnson; assistant teacher, Eda Palmer.

**Priesthood Meeting.**—On Saturday evening, July 13th, 1918, a meeting of the priesthood and lady missionaries was held at the home of Sister Cook, Stroud branch, Bristol conference, at which the lady missionaries briefly reported their labors, after which President George F. Richards, of the European mission, spoke, giving the saints instructions and counsel. President Stephen H. Winter presided.

**Lady Missionaries.**—The following-named individuals have been set apart as lady missionaries in the several conferences: Liverpool conference—Jane Booth Espley; Scottish conference—Margaret Stewart, Agnes Fletcher, and Mary Ann Fletcher; London conference—Edith Eliza Swan, May Sophia Stray, and Zella McCready; Manchester conference—Elizabeth Shore Richardson, Emma Wiseman, and Lillian Jackson.

**Branch Organized.**—The Nuneaton branch of the Church was recently organized with the following-named officers:—Brother William Seckington, president; Henry Hartopp, first counselor; Harry Dykes, second counselor; and Sister Mary Leedham, as secretary. Brother William Tweed was set apart as superintendent of the Sunday-school, with Sister Minnie Crutchley as assistant, and Sister Miriam Williams, as secretary.

**Independence Day.**—On July 4th, 1918, at "Deseret," London, many saints and friends gathered to celebrate the Independence Day of the United States. The songs, short talks, recitations, and musical numbers were greatly enjoyed. All present seemed to partake of the spirit of the day, and were pleased that the sentiment in this country is now so strongly in favor of America. All had a good time, and the hope was expressed that, at some future

day, we might be able to celebrate the Independence Day of the entire world.

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**Baptisms.**—A baptismal service was held at Manchester, Manchester conference, at which three candidates received the sacred ordinance. Elder Henry H. Parker spoke appropriately. Elder Evan O. Perkins officiated. The confirmation took place immediately afterwards.

On Sunday, July 7th, 1918, a baptismal service was held at "Deseret," London conference, when three souls were baptized into the fold by Elder Charles A. Welchman. They were confirmed in the fast meeting by President James Gunn McKay, President William T. Hawkes, of the North London branch, and Local Elder Henry G. Salt.

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**District Meeting.**—A successful district conference of the Stroud and Cheltenham branches, was held at Stroud, Bristol conference, on Sunday, July 14th, 1918. President George F. Richards, of the European mission, President Stephen H. Winter and Elder Ivin Hoggan, of the Bristol conference, Brother Henry E. Neal, president of the Bristol branch, and Brother Richard C. Thomas, president of the Pontypool branch, were in attendance. Three sessions were held. The morning meeting was devoted to Sunday-school exercises, and a program consisting of recitations, reading of Scripture passages, and short talks, was rendered by the sisters of the Stroud and Cheltenham branches. President Richards addressed the meeting, expressing his joy and satisfaction with the sincerity and devotion of the saints who had attended their meetings and performed their duties faithfully. He spoke of the blessings to be obtained by keeping the commandments of God, and, by way of contrast, of the sorrow and remorse that would come as an inevitable result from neglect of duty and from disobedience. At the afternoon session Brother Richard C. Thomas, of the Pontypool branch, bore a strong testimony. Brother Henry E. Neal, of the Bristol branch, expressed his joy at being able to bear his testimony, after which a quartet was sung by Brother Thomas Rudge and Sisters Gladys Rudge, Elizabeth Smith, and Ivy Cook. President Richards occupied the remainder of the time, speaking at length upon the first principles of the gospel. He explained that they were older than the earth itself and that God Himself was the originator of them, and that no one had the authority to change them. The speaker then dwelt upon the work of salvation for the dead, admonishing the saints to gather their genealogies together, to keep records of their families, and to see that the work for their dead is done. He gave instructions as to how this work can be done, and emphasized the responsibility resting upon the saints to do it. At the evening meeting Elder Ivin Hoggan spoke briefly on the pre-existence of

spirits. President Stephen H. Winter spoke on the Godhead, and the work of the Holy Ghost. Miss Winifred Hamblin, of Cheltenham, sang a solo. President George F. Richards spoke of the law of association of ideas, and told the beautiful story of how our first parents were taught the doctrine of the atonement by associating it with the law of sacrifice. President Richards pointed out how baptism is a symbol of the Godhead, showing the three distinct elements, the water, the spirit, and the blood, signifying the three members of the Godhead. He also explained how Adam was taught these great principles by the Lord and was caught away by the Spirit and was baptized, as is related by Moses, in his vision, recorded in the Pearl of Great Price, which shows the importance and necessity of the first principles of the gospel. In closing he admonished the saints to be faithful to God and to His servants.

## DIED.

HARVY.—Some time in March, 1918, Sister Susan Harvy, of general debility, ninety-one years of age. She was baptized into the Church on April 10th, 1907, by Elder William C. Gibby; confirmed the same day by Elder William Kirkup. Sister Harvy's testimony remained firm to the end.

MACKINLAY.—On July 12th, 1918, Sister Thorley B. Mackinlay, born January 13th, 1904, at Brisbane, Australia; baptized December 21st, 1913, by Elder D. A. Robinson; and confirmed the same day by Elder B. O. Clegg. Funeral services were held at the home, on Tuesday, July 16th, under the direction of President William J. Loosle and the Elders.

JOHNSON.—Sister Elizabeth Blackburn Cottrell Johnson, of pneumonia, July 8th, 1918. The deceased was born on March 24th, 1886, at Oldham, and was baptized by her husband, Elder Arthur Johnson, on August 24th, 1910, and confirmed the same day by Elder David L. Pugh. She is survived by her husband, Arthur W., and two children, A. Vivian and Edith. At the time of her death Sister Johnson held the position of president of the Oldham Relief Society, in the Manchester Conference. She was an energetic worker, and was faithful and active to the end. The funeral was held in the Oldham Chapel on Saturday, July 13th, 1918.

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